THE UNITED CHURCH

OBSERVER

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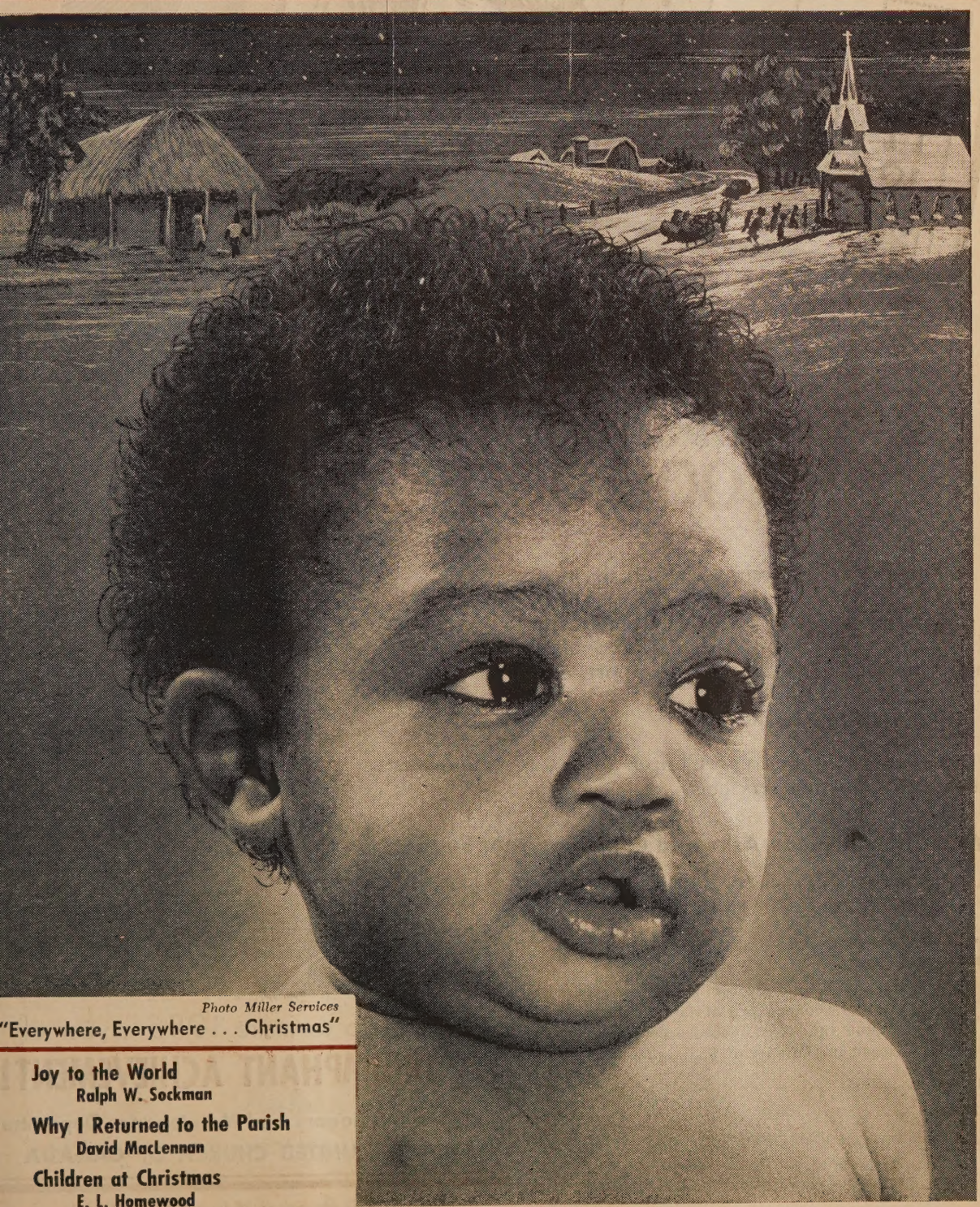

Photo Miller Services

"Everywhere, Everywhere . . . Christmas"

Joy to the World
Ralph W. Sockman

Why I Returned to the Parish
David MacLennan

Children at Christmas
E. L. Homewood

TIME

— is running short!

. . . We have reached the »eleventh hour« in our Church-wide effort to realize our 1955 Missionary and Maintenance

$5,000,000 Objective

These next few weeks will tell the story.

Vital and pressing tasks await our Church. Missions, Hospitals, Institutions, Redemptive Homes—at Home and Overseas—look to us for support.

We must not fail them.

Let us strengthen our Church to rise to still higher levels of Christian service.

Your Church Needs, Asks and Cherishes your Support

Ask yourself . . .

1. **Do I tithe?**
2. **Does my contribution worthily express my interest in God's Kingdom?**
3. **Have I given prayerfully —wholeheartedly — sacrificially?**
4. **Why have I given? — in order to prosper? — because others are giving? — as a symbol of my debt to God?**

TO HELP ACHIEVE SUCCESS

THE TREASURER, The United Church of Canada, 299 Queen Street West, Toronto 2 B, Ontario.

As evidence of my earnest hope that we may achieve our Missionary and Maintenance Objective of $5,000,000 this year, please accept my Special Gift enclosed in the sum of $.....

NAME.....

ADDRESS.....

.....LOCAL CHURCH.....

(Kindly credit this to the Missionary and Maintenance Givings of my own Local Church)

We are All in this — TOGETHER

Help to make 1955 a year of

TRIUMPHANT ACHIEVEMENT!

The Missionary and Maintenance Department
THE UNITED CHURCH OF CANADA

(This space donated by a Business Firm)

Make This a Christian Christmas

GIVING

Christmas fires the imagination with the memory of great themes, gifts, home, festivities, peace. The Magi making the long and expectant trip with gifts for the infant Jesus began the happy custom of Christmas giving, as a religious experience. When religion goes out of Christmas the joy of giving goes with it. Make this a Christian Christmas.

FESTIVITIES

Festivities of Christmas are Christian at heart. Carols, Pageants, Anthems all tell of the joy of Christ's coming. Sometimes these deeper aspects of the festival are smothered beneath pagan practices. To drink in order to enjoy oneself denies the spirit of Christmas. Intoxicating liquors all too often rob the Christian festival of its best and loveliest. Make this a Christian Christmas.

HOME

Home, with all its tender memories is different since Jesus came. The child once ignored, now holds the centre of affection and love. Woman, once the slave of man, has taken on a dignity and worth till then unknown. How deep the tie that binds! To a family reunion at Christmas, distance is now no barrier, even for those no longer young. In the home, make this a Christian Christmas.

PEACE

Peace on Earth, good will toward men, God's promise to his children, was announced by the angels at the birth of our Saviour. Men and women have ever longed for the fulfilment of that promise. Twice in a generation they have seen the hope of peace shattered. They refuse, however, to give up that hope, or surrender the vision of a warless world. At this season of the year think peace, pray for peace, work for peace. Make this a Christian Christmas.

Make This a Christian Christmas

THE BOARD OF EVANGELISM AND SOCIAL SERVICE OF THE UNITED CHURCH OF CANADA
Wesley Buildings, Toronto 2B, Ontario

★

Letters

W.M.S. Pioneers

Dear Sir: I enjoyed Mr. Homewood's article "Down Seaway Valley," and was particularly interested in the paragraph concerning the Iroquois W.M.S., formed in 1832.

I would like to tell you of a similar society organized in 1825 by about 15 women of the Princetown Presbyterian Church, now Malpeque United Church, Malpeque, P.E.I. It was called the "Female Society for the Propagation of the Gospel" and continued down through the years until the name was changed to the Woman's Missionary Society. The first minute book is still extant . . .

. . . Two of the founders of that society were a Mrs. Montgomery and a Mrs. Keir. The former was the grandmother of the Very Rev. George Pidgeon, D.D., and the latter was the grandmother of Rev. Dan Fraser, D.D., leaders in the Presbyterian Church prior to 1925 who led the forces for and against Church union.

Toronto, Ont. R. Montgomery Owen.

Il va apprendre le français

Dear Sir: I have just finished reading your editorial, "French Is Our Language, Too." (15th November.) You are so right!

It was only yesterday that I was tripped up on this matter. Despite my study of French in high school and one year of it at university and a simple conversational fluency worked up during the war, I am now, as you put it, a "one-tongued Canadian." Yesterday I met a young soldier, a Quebec lad who speaks no English. He is a member of a Protestant Church, and I, as Protestant chaplain of this garrison, am at present, in theory anyway, his minister. But because of the language barrier I cannot minister to him adequately. Of course, if he stays in the Army he probably will learn English—but in the meantime he is rather out of things churchwise. It was my good friend and colleague, Father "Joe" Patenaude, the Roman Catholic chaplain here, who introduced us and graciously acted as interpreter.

I have already dug out my old French grammar, and with the help of Father "Joe" I hope, soon to be able to carry on simple conversation with my French-speaking parishioners. There are only a few of them here, but I feel that I must have some French for their sake. Yes, it is sheer arrogance for us to expect French-speaking Protestants to renounce their language and their traditions.

J. A. Davidson,
Captain, Royal Canadian Army
Chaplain Corps.

Picton Military Camp,
Picton, Ont.

Observer

"I don't want to hurt your feelings, David, but that costume won't do"

Où avez-vous trouvé cela

Dear Sir: In the November 15th issue of THE OBSERVER in your editorial regarding the Moderator's ability to speak French you stated that Canada is a bi-lingual country. I would be glad if you would advise me where you found your authority for that statement. Whenever I see such a remark made, it has been my practice in the past to ask the person making the statement to show his authority. I have never been successful in having any produced for inspection that was worth the paper it was written on. It just shows to what extent the propaganda of the Quebecois has been successful when they managed to hoodwink an educated person like yourself. . .

Simcoe, Ont. W. P. Mackay, Q.C.

The B.N.A. Act.
Section 9. No. 133.

Either the English or the French language may be used by any person in the debates of the Houses of Parliament of Canada and of the Houses of the Legislature of Quebec; and both those languages shall be used in the respective Records and Journals of those Houses; and either of these languages may be used by any person or in pleading or process in or issuing from any Court of Canada established under this Act . . .

For other references see "Bilingualism," p. 229, *Encyclopedia of Canada,* Volume 1.

Editor.

Stomach Trouble

Dear Sir: I really can't stomach Will Woodside. You surely are not going sponsor his "Godless anti-communis It isn't even popular now, thank God. OBSERVER shouldn't be the last to aban such pharisaical rubbish.

Mayerthorpe, Alta. A. E. Shir

Saint ? James

Dear Sir: I wonder about the refere to the "St. James Version" in the ar on the Family Page of November OBSERVER. Can this be the English ver which was so beloved by the Apostle P

(Rev.) Bruce D. MacMa
Centreville, N.B.

Yes, the same one. The staff has don sackcloth and is sitting in the ashes of November 15th issue. *Edito*

Lonesome for Saskatchewa

Dear Sir: Your article on Saskatche made us wonder why we ever left the p I think you were accurate in your j ment. My parents were pioneers arri at Saskatoon in 1895 and 1899, as y folk. They fitted into your picture al exactly.

Isaac Kirkpat
Canadian Mission Manse,
Tunapuna, Trinidad.

THE UNITED CHURCH
OBSERVER

DECEMBER 15, 1955

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The Moderator

The Unmarried Mother
E. L. Homewood

0 Years in Alberta History
R. Douglas Smith

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Observations

OUR RUSSIAN VISITORS have been unconsciously responsible for some last minute editorial changes this issue. After THE OBSERVER had been all put to bed for December 15th, and the great presses were ready to start on their three-day, two-shift run to roll out our miles and miles of paper, his Grace Archbishop Boris and his distinguished party of Churchmen arrived at Dorval airport. We had made up our editorial minds that we weren't going to write anything more of their coming until we had seen them, for changes of personnel and schedule had twice caught us going to print with something that wasn't exactly correct. Airline schedules, passport waiting and other things kept all reception plans pretty tentative for weeks.

But after we met the great bearded priests with their calm faces and twinkling eyes, we decided to hold up the press and insert a note saying that in the next issue we will tell more about what we think is a very significant visit. Dozens of reporters, radio men and photographers appeared at the press conferences. We ourselves have arrangements for a long chat when we hope that through Dr. Herman Neufeld, a Mennonite minister who has been doing Indian mission work for the United Church in Manitoba, (who is doing a masterful job of interpreting) we may learn something of the Russian Church. Readers will already have seen pictures and read news in their own daily papers, and heard the answers to the questions the commentators pose, on the radio. We hope to pass on that which may have more distinctly religious interest. The Executive of the General Council and our International Affairs Committee feel that meeting and conversing face to face with leaders of a very old communion will help us as both citizens and Christians. Archbishop Boris has invited the United Church to send a party to visit Russia, and suggested that six churchmen should go. This invitation will be considered, and acknowledged, later.

* * * *

● ONE OF THE LOVELIEST bits of prose to tumble on our desk tells the story of a Christmas service in a lonely little candle-lit church hidden far away in a Saskatchewan prairie bluff. We liked it so well that we changed our centre-spread of regular columnists for this issue to let some new writers (to us) give their stories of Christmas across Canada. We couldn't help but wish that on Christmas Eve we might sit in a dark corner of some country church and listen to the Rev. Alfred Laing preach that Old Story in the same language he uses to write his piece.

But two families of skunks spoiled our reverie. "There will be no Christmas Eve service this year in that lonely little church, for it is lonely no more. Two families of skunks have taken up residence this year, and a slight disagreement between them seems to have brought about a situation so that even their best friends refuse to give them a festive call," Mr. Laing of Humboldt, Saskatchewan, writes in a personal note at the end of his column, page 16.

* * * *

● WE WERE PRIVILEGED once to sit late at night in a restaurant called The Purple Cow, in Pittsburg, and listen while ex-Canadian preachers who had distinguished positions in the American church told stories. Dr. James Clarke, formerly of Knox, Winnipeg, and David MacLennan, who left the great Timothy Eaton Memorial Church, Toronto, to become a professor at Yale, were talking, and they are worth sitting and listening to. Dr. MacLennan told us a little story of his first Christmas outside the pastorate, and how his family, lonely for the wonderful activities and good friends which surround the parsonages and the manses of the land, looked at him, sad-eyed and accusingly. We were not surprised, having sensed his nostalgia, to hear he had accepted a call to the great Brick Church, Rochester. But we regret it, selfishly, because it was not a return to Canada. It is good to have such excellent ambassadors below the line, but it's better to keep men like that here, we sometimes think.

* * * *

● TITHING IS MUCH in the news lately, ever since Dr. Herbert Ashford of the M. and M. said there should be more of it. Some recent statistics from the National Council of Churches have come in, and they're startling. Why is it that the Free Methodists, and the Seventh Day Adventists, whose people on the whole are not in the upper income brackets, give many, many times what the large and perhaps more sedate churches give—especially for missions? The answer: they tithe. We'd like to work up a discussion on the subject for a future issue; we find a few who think that it's not necessarily Christian, but they don't seem to want to put their ideas on paper.

Editorial

LITTLE GIFTS TRICKLE BACK TO BETHLEHEM

THE centuries this side of the watershed of history whirl away giving their strange ironic twist to man's fate. Bethlehem stands at the great divide, for most of us the capital of the religious world.

There, half way round the world from here, 1900 years and more ago, the shepherds huddled in the night against the bleak and lonely hills. And wise men came out of the shadows of the mysterious East to leave their gifts and disappear again. These are the stories we have known from our tiniest childhood, and Bethlehem is remembered by us as the place where God's gift of light was dramatically given, and His love was forever savingly revealed.

But now, above Bethlehem, the hills left bleaker still by the eroding centuries, are the homes of thousands of orphaned children who have found refuge in the UNWRA camps. And we who think normally of giving gifts from our abundance to those we love who have abundance, learn that the place where Christmas gift-giving had its birthday, is poor and crowded still. And where once the gold and frankincense and myrrh were given the need now is for shirts and shoes and tins of food.

Last year out of our contributions to Overseas Relief $5,000 was voted to an agency working with Arab refugees. Somehow our little contribution found its way to a camp of 601 boys and 342 girls at Bethlehem. And nearly 1,000 children who had never had properly fitted shoes before got new ones. The girls got new knickers, and the boys khaki shirts. A shoe manufacturer came in and measured the children's feet, and for $1,700 provided work to unemployed men and made leather shoes for them all. The shirts were made for 26 cents each from cloth woven by refugee women in Samaria, and sewn in refugee camps.

Like a pebble cast in a pond the ripples of that $5,000 went on and on doing good. The old people, who saw hope shining still in the faces of the young, said it was the nicest gift the children had ever received. Used clothing from missionary bales helped to supplement the scanty stores.

From Bethlehem comes the greatest story ever told of the greatest gift ever given. Because God's love moved the hearts of His people, a little gift trickled back from the West to Bethlehem.

THE CHURCH AT CHRISTMAS

SOMETIMES back in the pastorate, fine members used to inform us long before Christmas that we could count on them for extra funds if any family were discovered to need help. They knew they wouldn't feel comfortable eating their turkey if little children went hungry (within the local five mile area) at Christmas.

And others would call us as late as Christmas Eve, to say they had something left over. What would the minister suggest?

Apologetically almost, we would tell them to give i to the Church to help her do her work efficiently charitably and well. And we would detect the disappoint ment, and would explain patiently again and again abou the Missionary and Maintenance Fund, Overseas Relief and all the works of the Church at home and abroad.

What they really wanted to do, was something personal They wanted to see discouraged faces light up, and littl children whose poverty was turned into prosperity shyl thank them for a glorious Christmas. How dangerous such sentiment may be! We must not give to be praised an thanked, but out of love.

If we love Jesus Christ, and are members of His Churc we will want to give our gifts to support its vast work We have sat recently and examined the calls for help a they have come from the hungry and needy parts of th world. Too many have had to be postponed and turne aside. Our Church needs the support of all, this Christma

EGYPT—ISRAEL: TWO SIDES TO IT

STRONG and influential pressure is being brought t bear on the Canadian Government to send arms t Israel. But we can't believe that those who advocate thi want to see Canadian men follow Canadian guns to hel Israel fight Egypt to retain the territory she took fro Egypt — with arms purchased in Czechoslovakia wit American dollars in 1948.

This is a great complex problem with its roots dee in history. All we have space to say here is that ther are two sides to it. But Canadians are hearing mostly on side. And we are in danger of becoming victims of smooth propaganda campaign. The pastor gets his letter professional speakers tour the big club circuits; di tinguished visitors go to the East, see Israel and com back and write pro-Israeli articles.

We even forget that there are three times as man Christians in Egypt as there are Jews in Israel. We fa to understand that recent treatment of the Arabs ha created more misunderstanding than anything the We has done since the days of the Crusades.

To raise even a quiet voice to say let us look at th other side of this hot situation which may lead to war, to run the danger of being called anti-Semitic. But we a not discussing the aspirations of a great people, but th ambitions of a Secular state. Jews and Zionists shou not be confused. Editor William Zukerman writes in th *Jewish Newsletter* ". . . never before has a propagand campaign in behalf of a foreign government been planne and carried out more blatantly and cynically. . ." H was speaking of Zionists in America.

Before this gets to be another Korea it should be take to the Council of the United Nations, and the body whic created Israel should have something to say about i boundary troubles. Ben-Gurion is standing in his batt dress on the border saying that he will not give up on inch of territory. He is speaking not of territory give by the U.N., but of that taken by arms from Egypt, an boasting "Our might was right."

OBSERVER

DECEMBER 15, 1955

hristmas Meditation

JOY TO THE WORLD

By RALPH W. SOCKMAN*

ring you good tidings of great joy shall be to all people, for unto you n this day in the city of David a r which is Christ the Lord."

AT first Christmas greeting was a all to joy. Joy quickens the spirit, nlivens the countenance, gives ce to the eye. It clears away the nd formal things which fill and clog tures, and lets the simple, elemental, l things come through. The innocence rity of childhood, the unfathomable f motherhood, the kindly ministries pherds, the humble adoration of the nen — in these we feel again the by which and for which we are Although the earth may seem old ts burden of care, at Christmas it is young.

A Saving Light

stmas Joy *is the joy of a saving* As a boy I was often afraid in the t is not hard to imagine what terrors ghts must have held for primitive efore they learned the laws of nature e explanation of darkness. In their nce they peopled the shadows with ning possibilities.

s little wonder, therefore, that the estament spoke of the coming ner in terms of light breaking into ss. "The people that walked in ss *have seen a great light,*" said the t The citizens of Palestine lived in world. They had been overrun by ring nations. They were satellites Cæsars in Rome. Their sick souls restlessly like patients in pain wait- the dawn and a Deliverer.

this darkness Christ was born at hem. He was hailed as "the life was the light of men." The birth ist brought a saving light to illumine e which is in each of us, to show we are immortal souls, children of a Heavenly Father who so loves us "that he gave his Only Begotten Son that whosoever believeth on him should not perish but have everlasting life."

It is therefore fitting that Christmas should be the festival of lights.

A Saving Love

Christ comes as saving love. The manger at Bethlehem is the beautiful beginning of the world's greatest love story. The child cradled there grew up in the love of a Nazarene home. Out of love for his people he left his carpenter shop for the career of an unpaid teacher and healer. In love he lifted the broken bodies and hearts of the poor, the sick, the sinful. He loved them even to the end, for even on the cross he prayed for his persecutors. "Greater love hath no man than this that a man lay down his life for his friends." But Jesus gave his life not only for his friends, but also for his enemies, even for all the world.

Since Christ's love was revealed, the world has never been as it was before. Out of his love has grown a new reverence for womanhood, a new care for childhood, a new concern for the home, a heightened spirit of humaneness toward the suffering, a quickened conscience regarding injustice. I am well aware of the darkness of our war-shadowed world, and yet I am confident more people today are praying and working for peace and brotherhood than ever before.

". . . find new ways to . . . peace."

In these dark times we talk much about being realistic. We usually mean that we must take the darkest possible view of our dangers and our surroundings. I, too, want to be realistic. I do not want to be fooled by wishful thinking. But we can be deceived by foolish fears as well as by futile hopes.

So Christmas, with its sequel through the centuries, convinces me that love is more lastingly real than our present hatreds, just as the sunshine is more lastingly real than the clouds. Therefore, I rejoice with those who first heard the "good tidings of great joy" for the Saviour born in the city of David brought a saving love.

A Saving Power

And the Saviour's light and love have proved also *to be a saving power.*

The supreme power of the One born in Bethlehem is that he saves people from their sins. That is why they called his name Jesus. That is the power above all others which our world so desperately needs today. And that is the reason above all others why Christmas to the Christian is joyous. It brings the "good tidings of great joy that unto you is born this day in the city of David a Saviour which is Christ the Lord."

As all of us rejoice once again in the joy and gladness of Bethlehem, may the spirit of Christ be born in us anew, teaching our love to remember, our anger to forgive, our unkindness to forget. May that spirit make cheerful our homes that little children may laugh and parents rejoice, and the aged be happy. May it spread goodwill abroad so that hard hearts may be softened, fears may be lessened and hopes may be lifted. May the joy of Christmas so fill us with compassion for our fellowmen that we shall find new ways to brotherhood and peace on earth. ●

Ralph W. Sockman is minister of Church (Methodist) in New York nd well known for his radio broad-

Cover Story

**If you support the church—local—missions—
This story is for YOU**

Little children made happy at Christmas . . . tiny tots lisping God is Love . . . are your dividends

CHILDREN AND THE CHURCH AT CHRISTMAS TIME

By E. L. HOMEWOOD

● Just eight more shopping days 'til Christmas; better get that toy train for Junior! the newspaper advertisement read.

● A children's Christmas tree programme and party will be held next Monday! the preacher announced.

● Keep the kettle boiling to help needy boys and girls! the street-corner Santa Claus urged.

Yes, at Christmas time, our thoughts just naturally centre on children. We dig deeply into our pockets to help worthy causes, we put forth more personal effort to make the festive season happier for others, we give the youngsters a more prominent place in Church activities, we revel in the family fellowship and the spirit of goodwill at Yuletide.

But the Church's concern for children extends far beyond the period in which we celebrate the natal day of Jesus Christ. Its interest and work reaches out across the land, across the seas, into the shacks and hovels as well as the comfortable urban bungalows and rural farmhouses, into the little family groups and the great institutions.

There's an international flavour about children's work, even here in Canada. At one school home, two young French-speaking sisters are quickly learning to speak English, and a seven-year-old boy who never spoke French before is making real effort to learn. You will hear almost a dozen languages in these homes across the country.

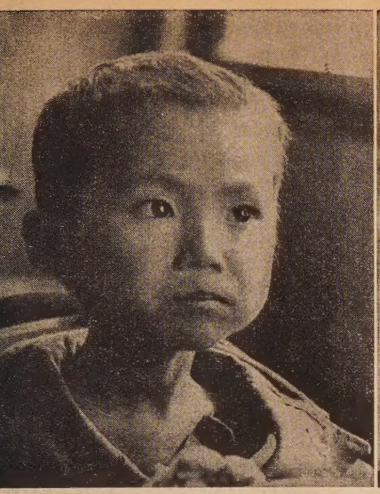
Let's take a quick look into places big and places small, at home in Canada and across the seas, just to get some idea of what the Church is doing in children's work.

Seventeen to 20 lunch pails to fill, dozens of beds to make up, office work to do, mother and counsel boys and girls of all ages; it's all part of the work done by Church workers in school homes in western Canada.

Down in Montreal, a St. Columba House worker heard a visitor from the United States say: "I owe very much to the good folk who directed clubs and other activities here." He had been a resident at the evangelical social settlement 16 years before. He readily admitted that he had given workers some trouble during his stay, but he had been set on the right path and had never forgotten the lessons learned there.

A missionary worker in Newfoundland visiting an isolated settlement, found that there were so many youngsters interested in being "mission banders" that two groups had to be formed. In another community in the island province, the minister had to change his Sunday morning sermon to Bible teaching because most of his congregation were boys and girls.

**Left: Port Chaplain, Dr. A. S. Murray, welcomes two little travellers.
Centre: Two young patients at the hospital in Vellore, India.
Right: All dressed up for graduation at Chinese Church kindergarten.**



oo Ri, Korean war orphan, as he was when brought to orphanage (left) and as he appears today.

Vancouver's Japanese Church, you'll mbers of C.G.I.T. and other groups of them from Buddhist homes— an active part in Christmas vesper and attending Sunday School regu- even though the Buddhist group may ounter attractions such as Japanese .

ing the Chinese United Church in me city, on a week-day morning, hear 50 or more little voices saying nd over again, "God is love." Their garten teacher will put the words, picture, on a flannelgraph board, and little pre-schoolers who now speak Chinese, gradually learn the words e lesson.

Miller Bay Hospital, out on the west children rush for their work books he Church worker enters the ward. their only visitor, and teaches Sunday School lessons as well as other classes. On Sundays she takes along a minister from a neighbouring church, and worship services are held.

A group of girls will gather around a Church worker on one of Canada's many Indian reservations. Although handicapped by crowded conditions and a shortage of equipment, she endeavours to teach them to sew and take care of themselves. In between these lessons, she will instruct them in the Christian way of life.

On the docks at Halifax, Quebec or Montreal, one of the busiest persons you'll find is the United Church port worker. One thousand people arriving from overseas during the Christmas and New Year's season last year found a friendly welcome from the Church. They received gifts of Gospels, toys, clothes, soap and food around a huge Christmas tree. It's part of a year-round programme, and the children arriving in this new, strange and wonderful land receive very special attention.

Out in the scattered rural communities, a home mission worker visits five public schools a week, conducting religious education periods. Ministers in most Canadian cities and towns carry on a similar programme, visiting at least one school each week. It's one of the major contributions to community life.

Gas Stove Is Worship Centre

In Regent Park, Toronto, a gas stove suitably covered becomes the worship centre for the kindergarten class of the three-week vacation school, as workers struggle with overcrowding and noise—the noise of big apartments being built all around. Despite such handicaps, the lessons are made meaningful.

Children who sleep and play and try to do lessons in cold overcrowded rooms in the dark centre of the city, now all scrubbed and eager for fun and entertainment, crowd into Fred Victor Mission in downtown Toronto for their annual Christmas tree. They go to work decorating the tree, the shyer ones dazed at the thought of being allowed to make it more beautiful. The hostess sits at the piano, and dozens of little voices join in "Away in a Manger." It's just one incident in the busy round of activities at the Mission.

Then there was Bill, a 14-year-old who attended boys' camp. He was inclined to be a bully, had a violent temper and "sergeant major" type vocabulary. But just before camp closed, he confided to the director, "If following Jesus makes you the kind of guy our group leader is, I want

(*Over*)

and Eskimo
the R. W.
Memorial
at Bella
.C. ▶

sion School
Trinidad,
▼

Learning to use new artificial limbs in Korean hospital.

to know something about Him." And there are plenty of Bills attending our Church camps every summer.

7,000 Isolated Children

But there are thousands of boys and girls who aren't able to participate in Church programmes. They are living in

Anne and Nora Edwards, and 7,000 other children, attend Sunday School in own homes.

isolated settlements, like the little lad up in Fort Chimo, in the northeast corner of Quebec. He gets all dressed up on Sunday morning, then goes into the living-room of his home for Sunday School. He's one of the 7,000 boys and girls who belong to the Sunday School in the Home—by Mail and Air in Canada.

In the big cities, the towns and villages of Canada's ten provinces, lights are burning in the Churches practically every night of the week. Programmes for boys and girls of all age groups are in full swing, keeping Church workers busy day and night. There are now 637,000 children attending 5,257 United Church Sunday Schools in Canada. In the suburbs of the larger cities, extra accommodation is being sought to cope with ever-increasing enrolments.

Overseas, too, children are among the chief benefactors of the Church's missionary work. The number of orphanages in Korea has increased substantially in the post-war period. Thousands of children lost their parents in the war; they wandered the streets of Seoul and other centres looking for bits of food and clothing. Now they are housed in comfortable homes, receiving nursery and kindergarten care and being sent out to other schools. They are receiving religious education and enjoying Church-provided play facilities.

Children who lost legs and arms during the war have been fitted with new limbs. They are learning to walk again, to open doors and clothe themselves.

In co-operation with the Church World Service, United Church missionaries are conducting an extensive tuberculosis survey and treatment programme. They are bringing education to thousands of boys and girls. Three-quarters of the country's school houses were destroyed, half of the public school teachers and a quarter of the high school teachers killed during the Korean war. It has meant a terrific rehabilitation programme for the churches as well as the nation.

In Rasalpura School, near Mhow, India, over 600 boys are learning tailoring, carpentry, welding, printing, agriculture and other trades under church tutorship. And a woodworking specialist was sent out from Canada this year, to assist in the school's extension programme. Church workers are going out into the villages to teach handicrafts and try to improve community conditions.

In a refuge for orphan children in Bethlehem last Christmas Eve, hundreds of Arab refugee children received much-needed shoes and clothing, purchased with a United Church gift of $2,500 to the Food for the World's Hungry Fund. This act had been duplicated many times during the year, but we doubt if it was ever more significant or meaningful.

Christmas is indeed a time for children. It is a time, too, for us to give thought to the Church's work and our Christian responsibilities to children.

"Train up a child in the way he should go, and when he is old he will not depart from it," says Proverbs 22: 6.

And T. L. Cuyler has added: "Never despair of a child. The one you weep the most for at the mercy-seat may fill your heart with the sweetest joys."

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cottish-Canadian minister who has led three lives—
Canadian pastor, Yale professor and now
American preacher—tells

WHY I RETURNED TO THE PARISH MINISTRY

By DAVID A. MacLENNAN*

egan on the family's first Christmas our exile. Toronto, Timothy Eaton rial Church and Canada were only undred and fifty-three miles as a equipped crow flies. The vocational notional distance was much farther. g, settling and financing a new home e of Connecticut's "exurbs" kept r and three of the four children ed for most days in the first four s of the new life. Second daughter n residence at "Vic." As for father s so busy whipping up academic tions a night in advance of delivery, circuit-riding week-ends he rarely he "old life" a thought. But came mas! Great blobs of nostalgic mois- athered wherever such disconcerting gather — in the hearts and eyes. s suspended for Christmas recess it all members of the family home. Advent moving into the festival of orious Incarnation, no pastor needed nary prof as substitute or subterfuge. ecember Sundays found me a pew in the local church.

unforgettable day mother and the daughters introduced a Hamilton to the excitement and glitter that v York City in December. Included afternoon at Radio City Music Hall. the spell of carols and anthems, ing stars in a great blue curtain, he superb artistry of that super- , Homesickness' nasty work got in digs. It was the home kirk's Christ- rvices of over a dozen years wrapped gorgeous packaging—but minus the nown faces of friends and erstwhile loners. "Mother, should you be wear- asses? Are your eyes hurting you?" Christmas Eve the ugly malady nistically termed nostalgia reached nic proportions. A family council d the supper table had voted: "Since ave no real church of our own" entional unkindest cut of all! !)

"let's go to the Anglican—pardon, Episcopal — church on the green for the midnight service of carols and Communion." But with the Christmas tree bedecked, some hours remained before the downtown trek. Christmas music on the record player seemed indicated. After chorales and the story of "The Littlest Angel," someone retrieved a gift album of "Timothy Eaton Memorial Church" Choir. Into the living room and into other "rooms" deep down came the thrilling

". . . 'all this—and' Canada, too!"

music of well- remembered voices against the tingling diapason of the pipe-organ. At last the final haunting whisper of melody ended. I raised my eyes to shake a kind of smog out of them and saw five pairs of eyes riveted on mine. No word of reproach was uttered. None was needed. I received the inaudible signal: "How could you do this to us?"

Why?

How could I have done it? Vaunting ambition to join the academic team of a great university? Occupational fatigue after thirteen years of an exacting and expanding congregation, including the "neural drain"

(*Continued on page 26*)

v. David A. MacLennan, presently ter of the Brick Presbyterian h, Rochester, N.Y., was formerly of Timothy Eaton Memorial h, Toronto, and Professor of Homi- and Pastoral Care at Yale Divinity l, New Haven, Conn.

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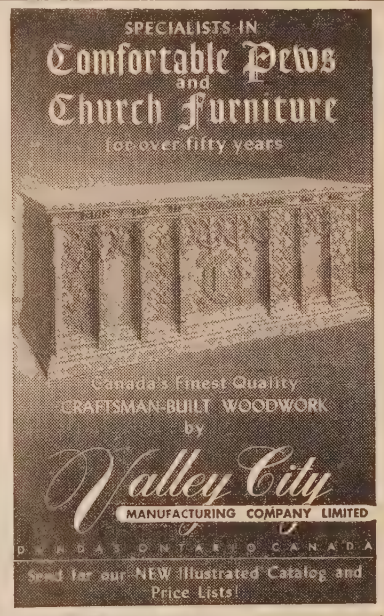

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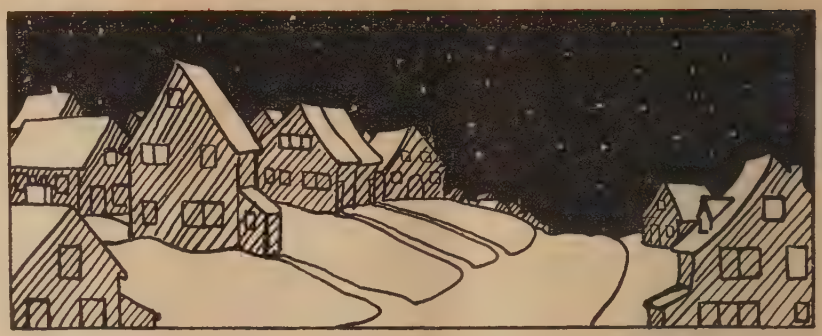

BY THEIR PARENTS YE SHALL KNOW THEM

. . . Especially at Christmas

By E. L. HOMEWOOD

A FRIGHTENING responsibility is ours as parents!

FBI Chief J. Edgar Hoover summed it up this way: "If I had a son I'd probably be frightened. I've never feared the responsibilities which have come to me in 20 years' experience with crime and criminals, but if I were a father I might be afraid. So much would depend on me. I'd feel that it would be my fault if my son didn't grow up to be a fine, honest man—a good citizen in every sense of the word."

Parenthood does make some humbling and thought-provoking demands.

We want our children to have the best in education. We insist that Boards of Education provide modern schools, hire the most capable teachers available, and make the curriculum the best possible. And it is right that we should.

In establishing our homes, we make sure there is a Church nearby where the children can attend Sunday School. We gladly give our money and our time, pouring thousands of dollars into new Church and Sunday School buildings. This, too, is a responsibility which we recognize.

Parents sacrifice comforts and luxuries for themselves in order that their children might be better fitted to take their place in society. We give them private music lessons with money which is needed to buy a new dress for Mom or a new suit for Dad. We make sure they get into sports and other activities. And so we should, for the future belongs to children.

Good schools, and adequately-equipped churches, and all these other things are important. They are all helping to mould the lives and character of our children. But the greatest influence of all is the home, and the faith of the parents in the home.

Whether we realize it or not, all of us are teachers. The children become, with few exceptions, the products of the environment provided by their parents. The religious faith and character of the parents are reflected in the home environment.

No lessons learned in school or Church are more lasting than those of the home. But many parents can't, or apparently don't, realize that a child is the product of their own attitudes toward life. Of course, all children are different, but in each child there is an underlying theme which is the reflection of the basic attitudes of both parents.

In all my years as a newspaper editor, I can recall giving only one order, and that was on a matter of principle. It was a lesson I learned early in life—few orders were ever issued in our home. The principle of asking people to do certain jobs instead of issuing orders to them appeared almost impossible in the hectic journalistic field; but it worked. That early lesson of the home was of more benefit to me, and to others, than many others I have learned.

If you'll pause and think for a moment, you will discover that the men and women you have known over the years have produced the type of children you would expect them to have. The man who has always been domineering and self-centred now has a young son who struts around commanding everyone to do his bidding. The woman who has always felt sorry for herself and carried a chip on each shoulder has a sulky and petulant daughter who has very few friends. All parents are character-builders, and by their parents you shall know the children.

Much as we might like to pass the burden of teaching along to the school and the Church, that transaction cannot be made.

Perhaps there is no better time to assess the situation in our homes than during this Christmas Season. What do our children learn by the observance of Christ's birth in our homes?

There has been a concerted effort in recent years to "put Christ back into Christmas." And while the motivating

thought may be worthwhile, we cannot help but feel that the expression was ill-conceived and has been overworked. Christ has never been taken out of Christmas. True, the emphasis of the celebration may have been misplaced in some quarters, but Christmas is to each of us what we make it.

We accept as part of Christmas the colourful decorating of the evergreen tree and home; Santa Claus, the merry saint who stirs the imaginations of the children; the special fowl dinner with its many trimmings; the exchange of greetings by card; the giving of brightly-wrapped gifts, and the visits from friends and loved ones. All these things and others contribute to the festival of Christmas.

But will Sunday School or Church be the only places your youngsters will hear the Christmas Story? Will the teaching of the inner meaning of the festival be left with the preacher and the teacher? Will our children be unable to see the significance of the occasion because of the worldly emphasis in the home? By their parents ye shall know them, especially at Christmas.

During the Christmas Season and throughout the years may we remember:

"Whatever else be lost among the years,
Let us keep Christmas still a shining thing;
Whatever doubts assail us, or what fears.
Let us hold close one day, remembering
Its poignant meaning for the hearts of men,
Let us get back our childlike faith again."

The Music Makers

By FREDERICK J. HORWOOD

IF I were a millionaire I would go back to Lanevery and be Santa Claus to every child who lives there. Come to think, I am a millionaire, because I have good health and happiness, which I could not sell at any price. This does not prevent me from going to Lanevery. How would you like to come along too and visit our friends at Hazeldene, the big house just north of the village? We said goodbye to the Evanses last summer, but several of you have asked me if Mrs. Evans had her new baby, and if she calls him Freddie. No, she had twin girls instead and she named them Jean and Joan. They look so much alike that they wear identity tags. Why doesn't one have a freckle?

Snow comes early at Lanevery. Children have been skating and tobogganing for weeks. The Music Makers have been busy practising for their week of carol-singing around the village. Guides and brownies, scouts and cubs have assisted in Santa's workshop, and have sent many a box of toys to distant places. The junior choir has learned Christmas anthems.

Not long ago Thomas Powell brought his family across the ocean to make a new start in Canada. He has spent a third of his life down a Welsh coal-mine, so he is

(*Continued on page 27*)

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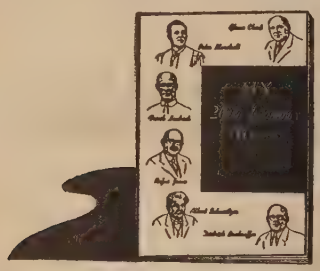

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Devotions

NEWS! NEWS!

By HUGH McLEOD*

THE heart of Christmas is news. The format is important and beautiful. The pilgrimage to Bethlehem, the journey of the Wise Men, the shepherds, the singing angels, the ethereal luminosity at the manger and, now, the cards, the gifts, the home-coming and the feasts, the sweet languor as we set aside the world for a little, the bells and the holly, the trees and the tinsel—these and much else are the format. But the heart of Christmas is news. It is good news.

Good News about God

"The Creator of the ends of the earth" is good. He made the galaxies but He knows us each one; His purpose is benign. He loves us. That is the greatest news which can ever come to a mortal. Can we prove it? No, we learn it by heart. We have thought to learn only by our brains and minds, but the deepest learning is by heart. So even Scrooge learned by his dreams. We remember the lines of childhood that we "learned by heart," and secretly believe them. Christmas has much to do with children and the supremacy of heart learning.

Do not try to put in the place of that gold and frankincense the counterfeit coinage of mere unfailing optimism or to seek to convince me with vain and prolix arguments, when, for many years in the pastorate, I and my brethren have waded to the armpits, our hearts submerged in the cold dark waters of the seemingly purposeless pain of countless precious people we have loved more dearly than our lives.

We simply know that the Saviour endured all this and more, that He is the wisest of all who have walked in the flesh, His mind searching more relentlessly the dark unseen, than does the tireless scrutiny of the most baffled agnostic, and out of all this welter of cruel chaos and cosmic torture, He emerged with the verdict that God loves us. Today, I had the funeral of a beautiful child of three years, whose parents, for five months have watched her die of leukemia. The heart news of Christmas to them is, God is good and came to us in love at Bethlehem, and came to stay.

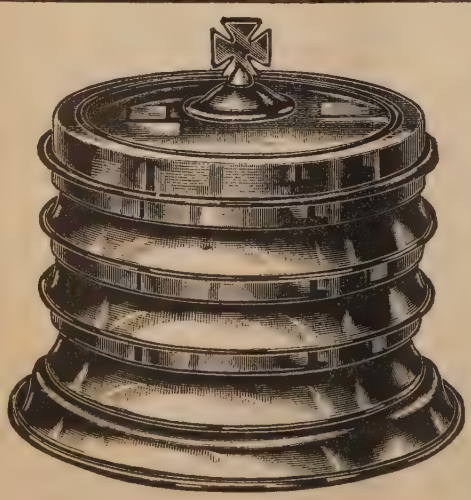
This is incomparably the greatest news of time and of eternity.

Good News about Man

We can always conjure good news about man at his best or in his most fortunate state. But this good news is for all people. There is always good news for the heroes of the faith, and good news for the strong, exuberant man or for the woman who moves with the airy grace of a dryad of the glades. But this news is for all, for the family gathered in reunion and for the solitary wanderer. Good news for the lonesome and the abandoned. Good news for ears still listening in the dark corners of misery and vice. Good news in the psychopathic wards, in the "homes for incurables," where there is sobbing in the night.

Good news for the lovable and for the unlovable, for "His grace is the energy of the divine affection ministering to the

**Rev. Hugh McLeod, D.D., is minister of Knox Church, Winnipeg, Man.*



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unlovely and crowning it with its own loveliness." "Grace and truth came by Jesus Christ." That is the news of Christmas. It is for Nicodemus, it is for the rich man and for Lazarus, for the fisher by the lake and for the leper stumbling upon his loathsome stumps with the hoarse cries of a raven. It is for the child and for the hardened sinner, and it is even for all the complacent who have ceased to remember they are sinners — "The Son of Man is come to seek and to save that which was lost."

To all people, there is born a Saviour. So—

"Good Christian men, rejoice
With heart and soul and voice!
Give ye heed to what we say;
News! News!
Jesus Christ is born today."

Good News about the Future

(*a*) *For the world.* It is for all. "I pray not for the world, but for them which Thou hast given me." That is a mysterious word of our Lord. I think it means it is for all who want it. Their acceptance holds universal promise.

(*b*) *For the child.* It is for the bright, promising child. It is ultimately for the Mongolian, afflicted child, for the retarded and the helpless; unless it is finally for everyone of these, it is no news at all. We fear to commit our children to the future with its new destructive powers, but God holds the future. That is the good news and it is for all who will accept it.

(*c*) *For the mature.* It is of course for the successful and for the born optimist. I think Carlyle said of Browning, "A sound digestion and stupidity, front much." None of us would dare say that of Browning, but we might say it of some others. In the western world, we are dominated often by the concept of success, even in the ministry and in our churches. But all who feel mediocre at best or quite defeated at worst, just go through the new Testament to see how God relies on failures. It is good news.

(*d*) *For the aged.* Yesterday, I was at the bedside of one of the great ministers of the church, now of a great age; he has only a few days at most, but in the years of weakness, this man who was a giant in his strength, has uttered no word of questioning or doubt. Good news indeed, it must be for such as he, and for his dear wife beside him. "Sudden the worst turns the best to the brave." He was no dolt who said and believed that, in spite of Carlyle, who really believed it, too.

"They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

It is the good news for all who want it, however young, however old. The heart of Christmas is news. It is good news. ●

Church School 1956

By PETER GORDON WHITE

MOST mothers and dads have become aware that this is "Luke's year" in United Church Sunday Schools. Some 51,000 junior high youngsters, some 15,000 seniors, some 21,000 young people and adults, together with their teachers and ministers, have been studying Luke's gospel since last October.

From the beginning of the new year until Easter the lessons on the gospel writings will continue. From April to June the studies lead on logically to Luke's record of the Acts of the Apostles.

By next summer a small but significant percentage of people in the majority of Canadian communities will have given sustained thought to the Christian evangel and the way the Christian Church first confronted the world with the Good News.

Of the junior boys and girls in our churches, 26,000 will follow through studies in Luke that parallel those of their older brothers and sisters. For these juniors, however, teaching procedures are simplified, and pupil reading quarterlies written in fewer words.

In addition, 61,000 boys and girls nine to eleven years of age will be employed with the scribbler-size *"Junior Workbook."* In this "graded" approach to church school teaching, the guiding principle is not uniformity with what older age groups are doing. Instead, a three-year twelve-part cycle of lessons has been developed to bring together the interests and abilities of juniors and the main Biblical and doctrinal teachings of the church. *Junior Workbook Number 10* has now been distributed across Canada, and for the next three months youngsters will be following the adventures of Paul, discovering how the Christian message has travelled since his day, and learning something of the ministries of teaching, healing, and technical assistance. After Easter the Workbooks will feature some Old Testament studies.

Youngsters in school grades one, two, and three are in the Primary department in church school. For them the church provides carefully scheduled sessions, complete with worship and take-home literature to let parents know what is being taught and what they may do to help.

Kindergarten youngsters of four and five years, and Nursery department children of three years, find themselves in the care of teachers who are following carefully prepared plans found in the teacher quarterlies —adapting them always to meet particular situations. These children too have take-home leaflets.

The United Church provides weekly magazines for everyone in church school from six years up: *Story Hour* for primary children, *Explorer* for juniors, *The Canadian Boy* and *The Canadian Girl* for intermediates, *Onward* for young people and adults.

New Books

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By Max Warren. The Kellogg Lectures at the Episcopal Theological School, Cambridge, Massachusetts, February 1955. In the light of today's profound economic, political and social changes, the author discusses the Christian Mission in the world. $1.75.

POWER TO MANAGE YOURSELF

By Harold B. Walker. A self-help book of a superior quality. Dr. Walker is renowned as both preacher and counsellor. He did much of the radio reporting of the World Council of Churches Assembly in Evanston. $3.00.

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Dinner's On — Carolling — By Candlelight

A Farmhouse Christmas

By F. PASSMORE*

THE years have been very kind to me. Only once in the forty years have I ever been alone for Christmas. That year my wife and two children were detained in England, but Christmas day arrived as usual. The Christmas service was held in the morning. What a privilege to have any part in proclaiming the gospel of "glad tidings," "great joy," "born a Saviour!"

I had been invited to a farmhouse. The mother, like all too many others, had lost her life partner in the great 'flu epidemic of 1918. She was bravely carrying on. Home and Church were great realities to her girls and boys. Soon after I arrived we had the Christmas dinner—and what a feast! The table was heavily laden. The plates were piled up. But how the food disappeared! Oliver Twist had a real field day. Yet even on Christmas Day there are limits. When it came to washing dishes, some of mother's helpers grew quite thoughtful—had they really used so many? Then in the afternoon for a time the well-known parlour games were played as we sat around the table. Then the whole family squatted on the floor and played (now tell not this to those whose eyes will be glued on television) yes! we played Tiddly Winks! There came a moment when it seemed as though I would be certain to win the game. Oh, the roar of delight that went up from those children when one of them, aiming for the cup, landed full on my last one! Thus I was held a prisoner whilst they with triumphant glee finished ahead of me.

The time passed so quickly that it seemed almost incredible when the call came, "Supper's ready." Then we were all at it again, as though the first meal had been just a good workout.

After supper we gathered about the piano. The old favourites were sung: "Away in a Manger," "Hark the Herald Angels Sing," "While Shepherds Watched Their Flocks by Night." There was the glad acknowledgment of Christ as the giver of every good and perfect gift, and the source of all our Christmas joys.

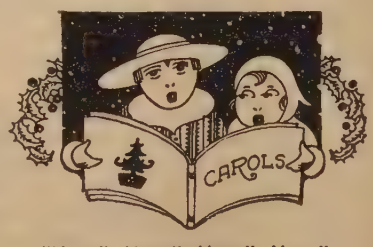
Thirty years later a visitor came into my congregation. I felt I ought to know her, but there is quite a difference between a girl of twelve and a woman of forty-two. I could not quite place her. At the close of the service she introduced herself, then added: "I have never forgotten the Christmas Day you spent in our home." So, it may be our best sermons are never preached. They know no manuscript. They enter no pulpit; but they are lived. There had been no conscious self-giving on my part, none whatever, but that is what she thought about it. Is not this just what Christmas is?—the complete self-giving of God in Christ for all the families of earth.

Juniors Carol

EVEN at Christmas things do not always go as they should. The junior choir, girls eight to thirteen years old, had planned to go carol singing before Church on Christmas Sunday. But the night before the temperature had dropped to -12°. And their leader had almost lost her voice.

But the Junior Choir was not to be stopped. In spite of everything they would sing. Muffled till one wondered where the sound was to come from they set out. Before the houses of all the shut-ins they sang. It was only a verse or two instead of whole carols, but they carried out their plan.

What a dash back to the manse for cake and hot cocoa! Then evening church, with the same choir in their gowns. If the singing that night was a little husky no one minded. The Junior Choir had gone carol singing.



"Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel."

Christmas at Brithdir

By ALFRED R. LAING*

THE neat little Brithdir Church in Saskatchewan stands silent and alone hidden in a prairie Bluff miles from anywhere. For that matter it isn't anywhere itself because there is no place on the map called Brithdir. Forty years ago sturdy Scottish settlers built a Church there to commence a community, but no highway came through and the railroad laid its line many miles away. The church has remained lonely and silent to this day served over the years by ministers and students whenever possible from distant pastoral charges. The trail roads to its doors are soon snowed up in winter, and a Christmas service had not been held for many a long day, but last season the roads were open and the minister held a Christmas Eve Service.

It was held in the early evening, and the farming families gathered from near and far to crowd the little white painted Church. The women had lovingly decorated it with evergreen inside, and on the old centre table, with its ancient green fringed cover, stood a small Christmas tree with a cardboard cut-out of the nativity scene nearby. Everywhere there had to be candles twinkling for no electric power lines had yet reached this forgotten spot of empire. "Silent night, holy night" was never sung in a better setting, peace all around was a reality, and the gift of God's only Son rested in the cradle of everyone's heart. The service was over all too soon, and we went out into the night glad of heart to feel that in the iridescent beauty of the shimmering Northern Lights overhead the angels sang.

The minister's car tumbled its way across the rutted roads back to the Christmas service in the big Church in the town miles away. Here chiming bells rang in Christmas day, and a gowned choir led the singing of the larger congregation, but away out there on the prairie as they snuffed the last candle, and only the stars were left shining in the crisp night sky, Bethlehem seemed just round the corner of the leafless Bluff.

They Loved It — I Remember — "O Come . . . ."

A Christmas Concert

By ROLLIN WILLIAMS*

IN a quiet rural area, a score of little children gathered in a one-room school with their parents. They were associated with a large town church which was too far away for these children to attend its Sunday School. However, one or two devoted people organized their own church school and they met regularly in the public school. In Christmas week from the town church a couple of men came with the church's movie and film strip projectors, to give the little folk an evening of pictures. It opened with a film showing a choir singing some of the great Christmas hymns. There were films that brought a smile as the children watch Santa's Punch and Judy show, and that delightful old recitation, "'Twas the Night before Christmas." There were film strips like "The Littlest Camel that Knelt," and one that told in vivid pictures the story of the Saviour's birth.

Nothing could have been more simple or to the outsider more unexciting, but to the children it was a night to be remembered.

Somehow or other the scene in that little school room reflects the essential meaning of Christmas as perhaps something more elaborate could not do. It is in little gatherings like this that the true celebration of Christmas is held in this land of ours.

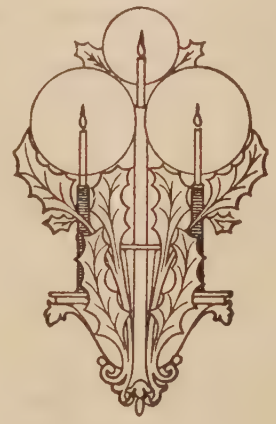
Bermuda Christmas

By J. W. O'BRIEN*

I REMEMBER Christmas in Bermuda. On the day itself the religious observance was held in the churches, and following it families gathered together. Boxing Day was the occasion for parties, picnics at the beaches, and games.

The first Christmas service began at 2.00 a.m. I recall lying in bed and listening to the music of the Bermuda Coloured Band as it led the Order of the Good Shepherds to the Pembroke Parish Church. The strains of the Christmas carol, "While shepherds watched their flocks by night" came through the early morning air with piercing sweetness. My own service began at 5 a.m. with a congregation that completely filled the church.

A very interesting and picturesque feature of the Christmas celebrations in Bermuda were the numerous groups of young coloured people called Gombeys. Dressed in brilliant coloured garments with head dresses adorned with peacock and other feathers, they would travel from place to place and give programmes of singing, dancing and pantomime with little playlets woven in much after the fashion of the old English morality plays. These little bands would carry on all through the Christmas week.



One of the dishes found on every Bermudian table at Christmas was the Kasava Pie, a meat pie composed of cut-up turkey baked in dough made of kasava flour. As a Canadian being used to Roast Turkey, I was inclined to think it a pity to spoil a perfectly good turkey in this way, but on returning to Bermuda last winter, I was forced to revise my former estimate. I came to like this dish very much. In general I found the customs of fifty years ago unchanged except that the Christmas services were advanced to a later hour of the day.

So while Christmas customs may vary in different countries, the same spirit prevails in all Christian lands at Christmas. While at my home in Cape Breton the climate does not permit outdoor picnics or swimming in bays or lakes, while our preference may be for roast turkey rather than kasava pie, we nevertheless sing the same glorious Christmas carols, enjoy the social intercourse of family groups and the starry-eyed joy and wonder of little children. For one brief day at least, we involuntarily re-echo the words of Tiny Tim "God bless us everyone."

Toys Came, Too

THE minister had an idea. Out went the word: "We are planning a service in this Church on Christmas Day. It will be short, beginning at 10.30 a.m. Come as families and sing the great old carols; hear again the Christmas story. Don't tear the children away from the wonders they have just found under the Christmas tree. Let them bring a favourite new toy with them. Their joy is part of the greater joy of the day."

Ten-thirty Christmas morning found the "old faithfuls" in church. Right on time the service started. "O come all ye faithful," so they sang. Then it happened. People began to stream in, not in ones or twos, but in whole families. Fathers, mothers and children down to the littlest one soon filled every seat. The volume of song rose. "O come let us adore Him." Dolls, airplanes, cars, teddy bears, even a drum and a music box arrived clutched in triumphant little hands.

It was not the quietest service you ever heard, but it was one of the happiest. All the little ones sang together, "Away in a manger." The well-known carols followed each other. It was a good thing people did not need hymn books for there were not enough to go round. A short story for the little ones, the beloved story from the Bible, prayer, and it was over. Out they streamed in the snow and sunshine. "Merry Christmas" they called to each other. Christmas thanksgiving was written on every face. They had adored Him. Christmas was truly God's great Gift.

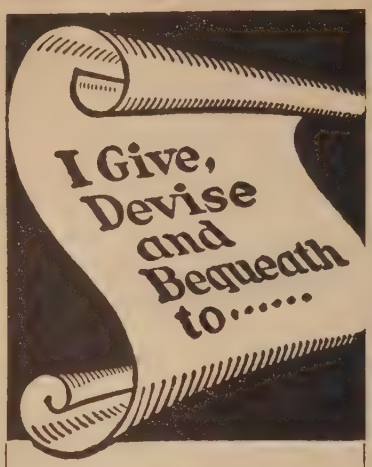
Who's Who

**Rev. Fred Passmore is Retired Supply at Wascana, Sask.*

**Rev. A. R. Laing is minister at Humboldt, Sask.*

**Rollin Williams is a pseudonym for a minister in an Eastern Ontario community.*

**Rev. J. W. O'Brien is a retired minister at Sydney Mines, N.S.*



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Rebman Photo, Cleveland

Two visitors from Japan at the Cleveland Assembly had Canadian ties. Dr. Teruko Komyo (left) was a W.M.S. Overseas Scholarship student who took her B.A. at Mount Allison and received the honorary degree of LL.D. from that University in 1954. After post-graduate courses in London and New York, she is now Dean of students at the Women's Christian College, Tokyo. Mrs. Tanaka (right) is a product of Canadian Methodist Mission schools, and her husband, a graduate of Kwansei Gakuin, is principal of a boys' school at Nagoya.

At the 7th National Assembly of United Church Women at Cleveland, representatives of 10,000,000 women were told that some Churches which desegregate race still

Segregate Women by Vote or Silence

By MARJORIE MACDONALD

THE startling statement by Mrs. Murdoch MacLeod, General Director, that some churches willing to desegregate race continued to segregate women either by vote or silence, was only one of many striking declarations made at this gathering where United Church women faced the Revolutionary world.

Nine Canadian observers went down to be with the 3,000 American delegates and forty visitors from overseas meeting in the Cleveland Auditorium. It was a thrilling experience to mingle with people from all over the United States; from Indonesia, the Philippines, Japan and Africa. They didn't treat us as strangers, for we were Church women from just across the border. We attended the meetings, sat in on committees, watched and listened as these women participated, sharing and exchanging the best they had in their hearts and minds and spirits. There was no doubt in anybody's mind that they were looking beyond the urgencies of Main Street and working towards the fulfilment of God's will for the world.

Every morning we studied Ephesians together, under the guidance of Miss Rachel Henderlite of the Presbyterian Church U.S. to see what St. Paul had to say about the theme "The Working of His Power" within, among and through us. We discovered the Call of Christ to women of our generation; the demands of discipleship; the responsibility of women in the Church today.

High up at the back of the platform of the auditorium was a large white Celtic Cross against a black velvet drop. Beneath it was seated a group of overseas visitors in bright scarlets, golds and greens—all the vivid raiment of the East. Against this background, the President, Rev. Mrs. James Wyker, opened the Assembly with the story of the Glory of the Church as she had seen it as a member of the Fellowship team that circled the world. With sensitiveness and deep feeling she pictured the Christian Church in the midst of revolution, and showed the vital part women are playing in what she termed the new reformation in the world-wide co-

operative Church movement. The restless women of the East are moving towards freedom; they are doing great things through the power of God.

Looking Back

It was good for us Canadians to be told what the Department of United Church Women had done during the past five years. The 3,000 delegates represented 10,000,000 women of the Protestant and Eastern Orthodox Churches meeting together in an ecumenical fellowship. They are organized not only nationally, but in state and city councils and are a department of the National Council of the Churches of Christ in the U.S.A. And it wasn't a woman who told the story of achievement. It was Dr. Roy G. Ross, the General Secretary of the National Council, and he said that their record in that period was nothing less than amazing. They had co-operated with the Missionary Education Dept. in producing training programmes towards the understanding of the missions of the Church, to which end they had sent the Fellowship Team of four women, two American, one Indian, one from the Philippines—"symbolic of the new Church that is a-borning"—to observe and report, and had brought to this Assembly forty overseas leaders to give of their experience. He noted that they had had a representative at the United Nations ever since its inception, and at Summit conferences through which the women are kept informed and up to date on U.N. action. And on the American scene, they had worked to bring about better living conditions and alleviation of suffering of underprivileged. Dr. Ross gave credit to the women for pioneering in the advocacy of equality and justice. "And you have asked also," he said, "that the men look with you at the place of women in the Church."

The Women Move On

During the days together these women faced and considered their responsibilities and their opportunities in this revolutionary world. They heard experts from Government, like Mr. Chester Bowles, former Ambassador to India; they listened to Mrs. Franklin D. Roosevelt talk about the work of the United Nations; and to Rev. James Robinson, pastor of the Church of the Master, New York, when he made the very impressive statement that more women must be used in the Churches in positions of importance, since no society or civilization can rise higher than it lifts its women. They heard the brilliant women from overseas—educators, social workers, doctors from institutions supported partially by World Day of Prayer funds—tell what women in the national churches are doing, what is happening to them through "The Working of His Power," and what is the responsibility of the Western woman towards her Eastern sister.

(*Continued on page 28*)

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The Question Box

Brief questions are invited. In future, initials of the writer and the place from which the question comes will not be printed.

Q. Our minister says you shouldn't say, "I enjoyed your sermon" at the door. What can we say, when we really did?

A. You might say "Thanks," or just "Good-morning" or some other pleasantry. But don't hold up the line by starting an argument, or saying that it was better or worse than usual, or "Why didn't you call on Mrs. Jones when she was in the hospital?"

Q. Our Church has just had another training school, and all the good and faithful teachers went and the ones who aren't very good, and the brand new ones didn't. Do you know why?

A. We have often wondered ourselves. But that is what helps to make a good teacher, good.

Q. What kind of hymns should we choose to open a church service?

A. The *Book of Common Order* suggests, "a hymn or Psalm of approach to the God of all Grace." Be objective, not subjective.

Q. Since we got T.V. we've been skipping the evening service. Do you think this is sinful?

A. If it bothers your conscience it probably is. Why don't you ask your minister what he thinks?

Q. Our minister smokes and he tries to keep it a secret though almost everyone knows he does. Do you think that is hypocritical?

A. He's probably not trying to hide it, but just follows a tactful policy of refraining from smoking in public in case it is offensive to some people. What we do think is that a lot of good people use the word hypocritical too freely.

Q. You write that this is a bi-lingual country and we should make an effort to learn French. We'll wager you can't speak it yourself, can you?

A. Touché.

Q. What is the purpose and function of the Board of Finance? In what respect is it different from the M. and M.?

A. The treasurer, Dr. Mooney, as secretary of the Board of Finance and the Department of the Treasury states:

The Board of Finance has general oversight of the finances, financial plans and programmes of the Church. It and its executive are deliberative bodies whose only expenditures are for the costs of meetings. It functions through three administrative departments: Missionary and Maintenance (promotes annual givings), Treasury (prepares budgets, receives, invests and disburses funds). Pensions (operates the pension plan and related matters). About one-third of the members of the Board of Finance are assigned to each of the departments.

Q. a. Is there an age limit to enter theological studies in the United Church?
b. Could a divorced person enter theology? c. Provided he would not remarry? d. Should a minister be married?

A. a. No.

b. Yes.

c. This would be irrelevant.

d. This is a personal matter.

A candidate for the ministry must be a member of the United Church and be recommended by his Session, received and accepted by the Presbytery. A medical certificate is required. It is possible that a Session would show some hesitation in recommending a divorced person.

Q. Should the minister's wife not make an effort to visit the outlying points of her husband's charge? Our church is located six miles from the parsonage, yet only a few of us have had the pleasure of meeting the parsonage mistress, yet she has been there almost four months. She hasn't attended any of our meetings yet.

A. We guess you are right. But we suspect the parsonage mistress gets discouraged too, especially by what is expected in the first four months.

The Chatter Box

A couple of years ago an old friend in Quebec wrote that her daughter, about to be married, had been selecting books to take to Vancouver. "You gave Ann her first book," she wrote. "It is so dilapidated, I'll have to try to patch it up, for of course it must go." It had been fun choosing books for my friends' children, and I was delighted to know that Ann's first book and others sent her were to become part of the new home. And now I've just picked *The Child Jesus* by Florence Mary Fitch to send at Christmas for Ann's baby daughter. It's far too old for her, but she'll grow into it, and I want her to become familiar with the story and the attractive illustrations. (See review in this section.) . . We are receiving much favourable comment about the November 15th issue. Books coming too late for publication then are reviewed in these columns. There are a number of very good ones.

Canadian Yesterdays

By Edgar A. Collard. (Toronto: Longmans, Green & Co.) $4.50.

Reviewed by Dorothy Dumbrille.

This book, by the Editor-in-Chief of the Montreal *Gazette*, is one of the most attractive and refreshing volumes we have encountered in a long time. It is history, but it is Canadian history presented in a novel way; instead of dealing with political problems it tells of the people, their deeds, manners and customs.

How many of us knew that the wife of Sir John A. Macdonald crossed the Rockies riding on the cow-catcher of a locomotive? It was her first trip over the new Canadian Pacific Railway, in 1886.

Mr. Collard tells of the crippled Dr. "Klondike" Dawson, who led expeditions into the Yukon, of Louis Riel stealing into Ottawa to sign the members' roll in the House of Commons, of the visit of the Prince of Wales to Canada in 1860 and the turmoil it caused in certain religious circles, of Sir Arthur Conan Doyle riding the Athabasca Trail, and many other fascinating stories we never meet in history books. There are forty illustrations from contemporary engravings, and end-papers.

Mr. Collard is a student of history and has contributed an historical column for the *Gazette's* editorial page every week for the last eleven years. Highly recommended

The Road to "Human Destiny"

By Mary Lecomte du Nouy. (Toronto: Longmans Green.) $6.00.

Reviewed by A. J. Wilson.

"No man is a hero to his valet," but he may be to his wife, as Mary Lecomte du Nouy proves in her biography of her noted husband. Born in France, Pierre Lecomte du Nouy early showed signs of genius. At the age of fifteen months he stood on his high chair and quite spontaneously proposed a toast to his grandmother. He was a brilliant student and a top-ranking professional actor. He turned down contracts for the screen and stage which would have placed him at the top of the profession. He served in the French army as an officer during the First World War. He spent his time off helping in a field hospital. He proved so useful he was let out of the army for full time service in medical research. From then on he devoted his life to science. He worked in the Rockefeller Institute, New York, and the Pasteur Institute in Paris. He invented and made his own instruments. He and his wife, his technical assistant, had a hard time getting out of France in World War Two. Reaching the United States, he toured the nation for the Y.M.C.A. lecturing on the war situation. At first he was philosophically a materialist humanist. But as his experience widened his faith deepened. His wife states it this way, "Lecomte du Nouy had now reached the point toward which he had been unconsciously heading for many years. From complete agnosticism he had, through his scientific work, come to admit that

(*Over*)

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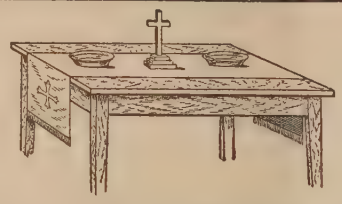

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science could not explain life. . . Now the conviction that a higher beneficient force existed had taken root."

One of the greatest scientists of this generation, he became a man of great religious faith. He lived long enough to finish his book, *Human Destiny*, one of the greatest books of our time. His wife tells how he did it and with great reserve unfolds his spiritual pilgrimage.

Bare Feet in the Palace

By Agnes Newton Keith. (Toronto: Little, Brown & Co. [Canada] Ltd.) $5.00.

Reviewed by Dorothy Dumbrille.

Those who know the books of Agnes Newton Keith will not need to be told that this book is entertaining and informative. Her *Land Below The Wind*, *Three Came Home* and *White Man Returns* will recommend it more adequately than any words by a reviewer.

Bare Feet in the Palace tells of the arrival of Mrs. Keith, her husband and son, George, in the Philippines, where Mr. Keith has been assigned to the islands as a forestry expert by the United Nations Food and Agricultural Organization. He is a Canadian and Mrs. Keith is a Californian.

This is the story of their varied and direct experiences with the people of the Philippines. She writes: "The elegance of social life in the Philippines capital was unsurpassed. Ladies of distinction paid a thousand dollars per dress, per ball; pedigreed cats held birthday parties, and champagne was served for breakfast. The President of the Philippines slept in a five-thousand-dollar antique bed. And a hundred thousand Filipinos had no floors to sleep on."

When Magsaysay is elected President in a country where warring factions so often caused violence and murder on election day, Mrs. Keith sees the "miracle of the Philippines." Under him, she realizes, the Filipinos are on their way to a better life. There were finger-prints on the Palace walls when the people came into their own, soiled marks on curtains, frayed spots in drapes, thick carpets growing worn, garden flowers picked, but the people had freed themselves, and by a scrap of paper with their names on it —the vote.

For two hundred years the Palace had flourished while the people had grown thin. Today the people gather strength from the Palace. Here they may now come, "barefoot or well-shod, ignorant or brilliant, poor or rich, unkempt or clean, bad or good, old or young. Now the Palace grows slightly less polished but the people grow strong in their pride that this is their country, their government, their Palace—here they belong."

1953, says Mrs. Keith, was the year of miracles, "if I could choose in all the history of these islands the most auspicious moment to have been present here, that is the moment I would choose. And I was here."

This is one of the books of the year that should not be overlooked. It is a revealing, compassionate and intimate picture of the Philippines in our present day.

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The Token

By Samuel Shellabarger. (Toronto: Little, Brown & Co. [Canada] Ltd.) $3.00.

The Token, a legend of knightly honour and noble love in medieval France, is a posthumous work by the author of a number of the most popular historical novels of our time. It includes a dozen excellent full-page illustrations by Steele Savage.

It was said that the night Lord Stephen learned that his daughter, Blanche, would marry Count Raoul of Roche-Bernard, he had strode from the hall in silence, looking suddenly old. But the wedding took place, and there were seven days of feasting and merriment at the castle in Sarzeau. Before Lady Blanche departed with her husband, Lord Stephen presented her with a girdle of silver, cunningly wrought with figures of men and beasts and heavy to hold. "Take it," he said, "but think well of the curse and the blessing if the time should come to wear it. For the wearer would have the right of lordship, it was true, and the strength to endure, but she would also know lonely sorrow and the pain of toil. The day came when Lady Blanche could no longer shut her mind from the words of her father at their parting. It was then that she went to her bridal chest and drew out the girdle and put it on. And the story tells how from that day, she wore no other ornament.

The Island Stallion Races

By Walter Farley. (Toronto: Random House of Canada, Ltd.) $2.50.

Walter Farley has added another volume to the well-known "Stallion" series. This one has everything to delight boy or girl — suspense, adventure, the supernatural. Steve, a young American lad, is spending the summer with his scientist friend, Pitch, on an unexplored island in the Caribbean. On the island is a hidden valley where a band of wild horses live. They are ruled by their leader, Flame, a red stallion. These horses are the only living evidence that a former civilization existed on the island. Pitch has to return to New York leaving Steve alone. He has tamed Flame enough to ride him and many wonderful times the two have racing up and down the valley. Suddenly one day a great, brilliant light flashes over the island, blinding and frightening Steve and the horses. What happens later is told in a fast-paced, breathless fashion. How did Steve and Flame travel to Cuba, two thousand miles away, to enter a horse race open to world competition? Did they win? Was it a dream, or did this and other dramatic events actually take place? The answers are found in this really "super" story.

Glooskap's Country and Other Indian Tales

By Cyrus Macmillan. (Toronto: Oxford University Press.) $3.95.

Reviewed by Honor Buttars.

The stories in this book are taken from the author's *Canadian Wonder Tales* (1918) and *Canadian Fairy Tales* (1922). Those who do much story telling to boys and girls will no doubt recognize "The Indian Cinderella" and "The Coming of the Corn" as old friends. Glooskap was the great lord and creator of the Indians in Eastern Canada long before the white man came, and many of the tales tell of his supernatural prowess in creating animals and birds and in rescuing his people in strange and wonderful ways from many dangers. This was the time when the animals worked and talked with the humans and with one another. We learn of the exploits of Rabbit and how he outwitted Fox and Wolf and Bear and his other natural enemies. In fact, several of the Rabbit incidents are strikingly similar to the Uncle Remus stories. "The Boy Who Overcame the Giants" resembles the old European fairy tale of "Jack the Giant Killer." This all opens up interesting speculations on the universality of the folk tales. These stories should appeal to the active, imaginative child, although it is quite possible that he will not like every one in this collection. As a squeamish adult I heartily disliked "Rabbit and the Grain Buyers." Camp leaders should find a number of these tales very suitable for telling around the evening camp fire.

For Children

A Dog Came to School

By Lois Lenski. (Toronto: Oxford University Press.) $1.75.

One of Miss Lenski's most popular characters, Davy, is back again. His dog, Spot, visits school, to the delight of the children, in this story of a very unusual day.

The author's bright, amusing pictures follow in detail the fun of the story.

This is a good book for first readers. The printed text is in good size type, and the illustrations help the youngsters to understand what the words on each page mean.

Brownies—It's Christmas

By Gladys L. Adshead. (Toronto: Oxford University Press.) $2.25.

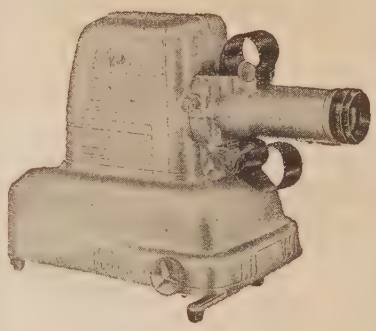
Reviewed by Fred. J. Horwood.

An appealing story for little folk who are just beginning to read. On Christmas eve the brownies secretly enter the home of two grandparents who are taking a nap after putting up the tree which they hope to trim later. As a surprise the brownies decorate the tree while the old people are sleeping. On awakening, they are so grateful that they in turn provide a tiny tree for the brownies and decorate it with miniature fruits and toys . . . just the size for brownies.

The Child Jesus

By Florence Mary Fitch. Illustrations by Leonard Weisgard. (Toronto: Ambassador Books.) $2.95.

This is a lovely book for a child six and up, though one younger would delight in hearing the story and looking at the pictures. It is a book to cherish and to keep. It shows Jesus as a very real little boy doing things all children love to do, yet it emphasizes his sense of oneness with God. "Love the Lord with all thy Heart" sang through his mind all day. The text is clear and simple. The story is told primarily through the many colour illustrations.



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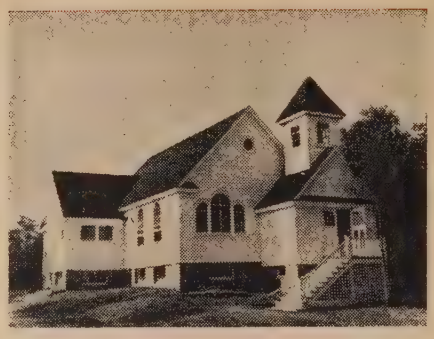
Churches



New Church at Wellington, N.S.

Happenings Around Halifax

By W. E. AITKEN

Dedication

The new church at *Wellington,* near Halifax, N.S., is a beautiful little building, locally designed and built to seat 80 people. It is the first Protestant church in the community. The student minister, Mr. R. Dixon, was in charge of the Dedication service. Taking part were the supervising pastor, Rev. J. R. Calder Fraser, Rev. W. E. Aitken, Secretary of Halifax Presbytery and Chaplain, the Rev. W. Harold Thompson, who started work in the area. Mr. Donald Forbes, organist of St. John's Church, Halifax, played the organ borrowed from Mr. George Tingley for the occasion.

Workers' Conference

Under the National Evangelistic Campaign, officers and workers of Halifax and Dartmouth met separately for conferences at which Dr. John B. Corston, Pine Hill Divinity Hall, spoke, and the Very Rev. C. M. Nicholson, D.D., gave the closing address. Discussion held the major part of the time. The Communion Service closed the meetings.

* * * *

Vegreville, Alta., Church, Rev. G. B. Mather minister, held a special service when the cornerstone was laid of an addition to the church. The congregation is delighted at the way the architect has multiplied the usefulness of the building and given it a distinctive façade. They will be glad to share these plans with any interested church. The pioneer Protestant missionary, Rev. R. E. Finlay, D.D., of Edmonton, laid the cornerstone in ceremonies following a morning service at which Rev. W. E. Mullen, Edmonton, was guest preacher.

* * * *

Trinity Church, Cookshire, Que., Rev. T. D. Richards minister, at a recent Sunday evening service honoured four members who have sung in the choir for over fifty years. Three are still members. Mr. C. M. MacRae and his sister, Mrs. A. H. Goff, have rendered 61 years of service, and Mrs. J. A. Butler, 56 years. Miss Georgia Learned, who retired recently, also completed 56 years. During a social hour, copies of *Hymns of the Church* were presented to each on behalf of the congregation by Mrs. E. C. James, wife of the late Rev. E. C. James, a former pastor.

* * * *

St. John's Church, Sussex Corner, N.B., where the Very Rev. Willard Brewing grew up, has dedicated a small addition, built largely through his interest, as a memorial to Mrs. Brewing's parents, Rev. A. M. Hubly and Mrs. Hubly. Dr. Brewing was present to preach the sermon. Rev. E. Alan Reynolds is the minister. The keys were presented by the contractor, Mr. V. Thompson, to Mr. Harold Taylor, Chairman of Trustees.

* * * *

The Belmont, Man., Charge, Rev. W. O. Robinson, minister, has realized a dream in the building of the new manse. Beginning with the demolition of the old manse, the work was completed in a little more than three months through excellent leadership and much volunteer labour. A ready financial response also aided in making it possible to complete the house almost free of debt.

* * * *

Coaticook, Que., Church, Rev. Frank S. Cant, minister, marked its centenary with a reunion of members and friends including the President of Conference, Rev. T. D. F. Everett, Rev. A. M. Rose, Chairman of Quebec - Sherbrooke Presbytery, and Mr. Denis Gerin, M.P. for Stanstead, Que. Mrs. Joseph White, 73 years a member of the church, cut the anniversary cake. A Civic Service was held also with the Mayor and Corporation present, when a plaque was unveiled to the memory of pioneers. A number of former pastors were there. Over $1,000 was raised.

New Window

The Italian Church of the Redeemer, Montreal, Rev. A. Moncada, minister, one of the smaller churches of the area, recently dedicated a beautiful new window presented by Vincenzo Monaco and his family and made by the British Celtic Studios of Wales. It is a three-light window on the theme of the Resurrection, and among the symbols shown is that of The United Church of Canada. The minister conducted the service, assisted by Rev. Ugo De Lucia of Niagara Falls, who preached the sermon.

Christmas on T.V.

The morning Church service at Carlton St. Church, Toronto, Rev. James M. Finlay, D.D., minister, will be televised on Christmas Sunday, Dec. 25th, over Channel 9, C.B.L.T., Toronto.

Woman's Association

To help the United Church provide homes for senior citizens, the Woman's Association of Deer Park Church, Toronto, held a successful bazaar on November 17 and gave all the proceeds to this object. This contribution, the minister, Dr. G. Stanley Russell, pointed out at the formal opening of the bazaar, was to be over and above the allocation of $4,000 which the Toronto Conference had given this church.

The Ina Grafton Gage Home in Toronto, said Rev. F. G. Brisbin of the Metropolitan Church, is the only United Church Home for Senior Citizens in the Conference and accommodates only women. The committee plans to add several units to the Home and also to build cottages on the grounds of the Home for couples.

For three years in succession this W.A. of some 200 members, of which Mrs. G. Stanley Russell is President, divided into eight groups, raised annually $2,000 for the Church Extension Fund and last year gave $1,000 to the United Church Training School.

Cheques go monthly to the Victor Home for Women and the Fred Victor Mission. Among other Toronto institutions aided annually by the W.A. are the Church of All Nations and Grace Hospital (Salvation Army). Financial support goes to the Deer Park Hut at Ortona, Italy, through the Save the Children Fund. At Easter this year the W.A. sent a cheque through UNESCO for schools in South Korea. Christmas will be brightened this year for many needy old people in London, England, by reason of a gift the W.A. has sent a Congregational woman minister in that city.

How does this W.A. raise its money? The usual ways—weekly duplex envelopes (one side for the W.A. and the other for the W.M.S.), illustrated lectures, teas, rummage sales and bazaars.

Young People

Delegates to the 19th Annual Convention of the Saskatchewan Conference Y.P.U. by Resolution requested all Unions to introduce and sustain programmes of active reading and interpretation of the Bible: and any work directed towards the accomplishment of this purpose; asked that Unions support the work of Youth Caravans, both financially and personally; and urged that all Unions promote active participation in a twelve month a year programme.

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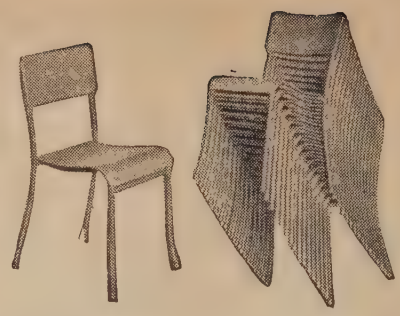

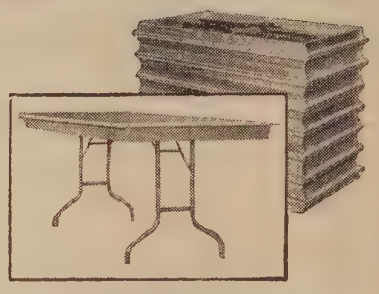

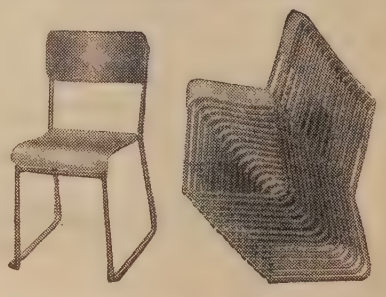

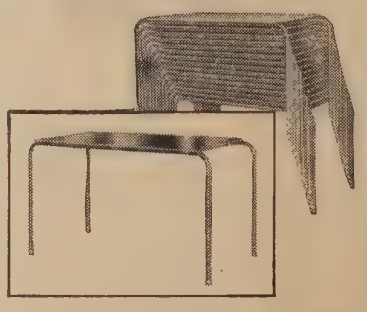

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PARISH MINISTRY

(*Continued from page* 11)

of World War II? A genuine conviction that the Lord had issued orders "posting" me to another station in our spiritual warfare? Doubtless something of each of these factors operated to make the decision to leave the pulpit and pastoral ministry of the Communion, the congregation, the country we loved and will always love. Entirely unsought the invitation came through the then newly elected Dean Liston Pope of Yale's school of the prophets to share in the practical training of ministers of many denominations. Hal Luccock, best-loved teacher of preachers, "turned on the heat" so skilfully that the recipient of the warmth almost imagined a celestial heating engineer had been assigned. After all I was forty-six years of age, with over twenty years of trying to transform parishes into colonies of the Kingdom; why not devote whatever years remained to the larger, less demanding parish? After a longish stint on the front line why not join the "brass" at one of the G.H.Q.'s in the ecclesiastical equivalent of what the Yanks call "boot camp"? And the six years were significant ones for me. On one of the finest academic teams functioning anywhere, I found my ego being beaten into more reasonable shape, my mind stretched. my Christian concepts and convictions deepened and enlarged. Best of all I found stimulating and understanding "fellow-students" in the four hundred candidates for the B.D. degree who shake the ivy-covered seminary halls each year.

Despite "security of tenure" (which could be terminated only by what is charitably and vaguely described as an "act of moral turpitude"), four months' vacation from classes each year, and the prestige of a professorship in the Ivy League, I deliberately and enthusiastically accepted the invitation to return to the front line of the parish ministry. Why? First, because of the inescapable conviction that for this kind of ministry I was called, as for this vocation I had been trained. Baffling or quixotic as it may seem to those on the outside, every minister knows what Paul meant when he cried, "Woe is me if I preach not the gospel." Can you not preach it from a professorial chair? Assuredly. It is only a friendly quip when one now introduces me by saying, "For six years he was a professor at Yale, but last Spring he returned to Christian work"!

Nevertheless, to be one of our blessed Lord's under-shepherds of a continuing if constantly changing flock I regard as the most wonderful service open to any man. To adapt part of a tribute paid by Reinhold Niebuhr to the late Henry Sloane Coffin, there is nothing like, nothing near, trying to be the kind of preacher and pastor who can "weld a congregation into a genuine community of grace." I, too, consider the local congregation—in Toronto, Rochester,

West Burlap or Willow Prairie—"the chief flower of the Christian Community."

Other reasons derive from this one. To be Christianly involved in the lives of both sexes and all ages, to know them in their family life, to share in the inclusive programme of the living Church so that the body of Christ may be the conscience and the consolation, the spiritual home for all sorts and conditions of men, provides more durable satisfactions than any situation I know. But why the Church of which I am now proud to be one of the ministers? "Great St. Brick's by the New York Central," as our family affectionately calls it, is a downtown Church. Its external aspects differ strikingly from "St. Timothy's" on St. Clair Avenue, with its soaring pile of stone and its lovely chancel.

After all, I did have overtures from great churches in British Columbia, North Carolina, California. Why Brick Presbyterian, Rochester? My able and eminent predecessor, Dr. Justin Wroe Nixon, observes only half-facetiously, that my present parish has every problem of any church in America, and then a few thrown in that are unique! But he also adds that it has one of the most remarkable Christian family programmes, influential pulpits, core of able and dedicated workers, plus a singularly competent staff, to be found anywhere. If extra inducement was needed to speed my return to the pastorate, Colgate Rochester Divinity School supplied it. Its President, Wilbour Eddy Saunders, invited me to join their faculty as part-time lecturer in preaching and worship. Had Yale's policy permitted me to exercise a similar dual ministry—through classroom and the historic New Haven Church which offered itself for the experiment in 1953—I might have remained a professor until the final whistle blew. Ideally, a teacher of homiletics and pastoral theology should have a local "laboratory." So, in the phrase of a radio-television serial, "I led three lives": Canadian pastor, seminary teacher, and now American preacher again. If one could have "all this—and" Canada too!

Picture of the Month

A memorable film with superb acting, authentic backgrounds in the Bavarian Alps and Yugoslavia, *The Divided Heart* is a compelling argument against war. In 1952 a boy who had been chosen for adoption in a war orphanage by a German couple when he was three years old and cared for until he was ten, was claimed by a Yugoslav woman as her son. This story has been taken as the plot for an intensely moving film drama presented by the J. Arthur Rank organizations.

MUSIC MAKERS

(*Continued from page* 13)

glad to have work that keeps him above ground, with wages good enough to allow him to provide special treats for his wife and their four children. Lloyd Evans and his wife have invited all the Powells to be their guests on Christmas day, which comes on a Sunday. What a happy event it promises to be! The two babies will have their bottles of milk in the nursery, but sixteen others will be seated at the long table to share a Christmas dinner which only Mrs. Evans and her faithful Peggy could prepare. These two women keep everyone busy. They know boys can peel potatoes, and Uncle Ted can help make the dressing, and lend a hand in setting up the big tree. The girls are experts in setting the table with attractive decorations. If the children become idle and are in the way they can be shooed into the living room to sing carols.

On Sunday morning they will all go to church. Most of the children are in the junior choir. The new-fangled gadgets on the big stove will keep the dinner from burning, and the oven is big enough to hold both turkeys, and a pair of chickens besides. No one can guess what is in those mysterious looking parcels that come each day, and the family is pledged to secrecy about the contents of the boxes for the four little Powells.

Since the moon will be almost full on Christmas eve, Sam Lewis has promised to hitch Skip and Dora to the sleigh and take a load of children for a long ride over snow-drifts up the north road beyond the pine woods. What a thrill those Welsh children will get when they find real winter scenes like those on Christmas cards and in picture books. Riding over sparkling snow under twinkling stars, with the merry jingle of the sleigh-bells on the horses, and the surprises when the sleigh drops into pitch-holes, will help to fill an hour or two with rollicking merriment. Can you imagine their return with rosy cheeks and king-size appetites? I am sure they will drink almost a cowful of milk and eat a whole jar of cookies, the kind that Margaret makes. I am sorry we cannot stay until Christmas day, just to share in their festivities, and when midnight comes and the Powells have gone home, to tiptoe into the nursery where two little princesses sleep in their trundle beds with their guardian angels watching. So we shall hurry back to our own homes and do everything we can to make this the happiest Christmas ever. A Merry Christmas to every one of my Music Maker family.

We welcome the following new members to the Music Makers' Circle: James Reain (8), Cookstown, Ont.; Karen Fast (10) and Jerry Fast (9), 1050 Graham Blvd., Town of Mount Royal, Que.; Donna Kerry (13), Vittoria, Ont.; and Robert Wilde (8), 50 Dalbeattie Ave., Toronto 15, Ont.

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SEGREGATION

(*Continued from page* 19)

In discussion groups the delegates considered Human Rights, Freedom, Immigration, Disarmament, and Universal Military Training. Here was the only occasion when the findings were discussed with a flash-up of heart over head, but the final result, while not unanimous, was a reaffirmation of their stand against universal military training. They discussed also the Peaceful Use of Atomic Energy, Political Responsibility, Juvenile Delinquency and the World Mission of the Church. And they not only discussed, they passed the findings on to the Executive for further study and action. There is no doubt that a large group like this has great influence in both Church and State.

An indication of their influence on State was the very inspiring service on the final day of the Assembly when fifty-six American women received citations. Among them were three U.S. Congresswomen, eight State Assembly women, three judges and numerous municipal office holders and school board members. They were cited for "Christian Citizenship reflected in active participation in making and maintaining good government."

Looking Towards Tomorrow

The women not only evaluated yesterday and faced today, but they looked ahead into tomorrow. Mrs. MacLeod, after making her statement about the segregation of women in some churches, urged them not to permit this to restrain them. "Go Ye Into All the World" was said of men and women alike, she stated. She warned also that this unity means that women's groups should be willing to lose their identity as separate organizations when the integration of women into the total life and work of the Church becomes a reality.

The burning issue in Asia, Africa, Latin America and many parts of Europe today is the need for women to be accepted as "co-workers with men," said Mlle. Barot, Executive Secretary of the Dept. on the Co-operation of Men and Women in Church and Society of the World Council of Churches. "Most of the churches have long recognized the good work done by women," she said, "but men need to accept women as real partners and to give up the practice of running the world alone." While in the so-called "non-Christian" countries missionaries and native Christians recognize the need for co-operation and are working towards it, it is in the churches of the so-called "Christian lands" where traditional patterns hamper progress that the women will have to come out and work hard to discover the richness of full co-operation. She listed two steps as necessary —(1) the theologians will have to study with a fresh look what the Bible says on men and women—"as it is interpreted by the Holy Spirit"; (2) for the women it means to get ready to take full responsibility in political, social and church life.

The Communion Service with which the Assembly ended was an expression of the co-operation of men and women. Mrs. Wyker, a minister in the Church of Christ Disciples, and Rev. E. Carson Blake, President of the National Council of Churches and Stated Clerk of the Presbyterian Church, U.S.A., sharing the service, conducted it with beauty and solemnity, while the occasion was made impressive by the long line of men and women who came down the centre aisle carrying the elements, every one of whom had been authorized by his or her own church to fulfil that function. No one will ever forget that final session when women, white and coloured, from East and West, and from every communion, including the Protestant Episcopal and the Eastern Orthodox Churches, shared in a truly Ecumenical Communion Service.

And then we said good-bye to each other and set out across the world, across the country, and across the border with the words of the newly-elected president, Mrs. Theodore Wedel of Washington, D.C., echoing in our ears. In an interview she predicted that church women "the best informed generation in American church history" will have an increasingly important influence on the political scene, as well as on international affairs, particularly in building world peace.

"Our come-of-age church women are a part of the revolutionary pattern which is changing the status of women in all countries," she noted. "Thereby we understand the implications of these changes. We believe we possess, as a united group, a vast power for good. We mean to exercise it." ●

Rev. John Ball, Saint John, N.B., will broadcast on Christmas Day, Dec. 25th, on the theme "The Wondrous Gift" over the Dominion network of the C.B.C., 4.30-5.00 p.m., E.S.T.

Photo by Dominion-Wide Courtesy "The Ottawa Journal"

Young French Protestants add to the growing numbers, as evidenced in this picture. Rev. Carson W. Duquette and Mrs. Duquette, in the background, survey the newcomers and their parents. At a young couples' club annual get-together, in St. Marc's French United Church, Ottawa, held recently, the minister, Mr. Duquette, greeted the first couple married following his induction in 1953. They are, left to right: Adele Robinson, his son Adele, Mrs. Robinson and their other son, Neil. Next to them are the latest couple married by Mr. Duquette, Mrs. Blanche Latrelle and husband, Alfred Latrelle. There is growth in French Protestantism, and new interest in this field.

People

Bruce Presbytery played host to Howard Felsinger and Ross Chapple, Emmanuel College, Toronto, and Irvine Wolfe, O.A.C., Guelph, candidates for the ministry. They expressed appreciation for the welcome and encouragement.

* * * *

Red Deer Presbytery met with Knox Church, Didsbury, congregation, to receive Kenneth William Norris as a candidate for the ministry. He was presented by his pastor, Rev. T. J. Stainton, and accepted officially by the Presbytery, Rev. B. H. Thackery, Chairman.

* * * *

Northern Rhodesia Presbytery. Rev. K. D. Frances, London Missionary Society, Moderator, expressed to Rev. Floyd Honey gratitude for the great help The United Church of Canada is giving in the Copper Belt. Discussion took place on extending the work of the United Church into rural Rhodesia. Progress was made in talks covering Church Union between this Presbytery and the Church of Barotseland. For relaxation a number of members with Mr. Honey, Rev. Geoffrey Smith and Rev. Bill Hincks, took a lorry trip up to the burial place of David Livingston, 79 miles from Chitambo Mission, presbytery meeting place.

* * * *

For *Muskoka Presbytery* trained lay supply was the answer for the two charges left without ordained ministers. To Macteer came Lance Wood from the Salvation Army, and Mrs. Margaret Turner, deaconess, went to Windermere.

Rev. A. B. Higgins, D.D., of Middleton, N.S., has celebrated his 90th birthday. In active work he served many pastorates in Nova Scotia and St. Georges in Bermuda. His deep interest in the Berwick Camp Meeting is shown by his 65-year association, 27 as President. He also lectured in 150 Churches on the Holy Land.

* * * *

Rev. Donald Lute, Gore's Landing, Ont., has a Christmas sermon published in the December issue of *The Upper Room Pulpit.* He is a graduate of Victoria University and Emmanuel College, Toronto.

Colleges

Professors Inducted

In *Emmanuel College, Toronto, Ont.,* on November 2nd, President A. B. B. Moore presided at a service when two new professors were inducted. Rev. Professor R. Dobbie was inducted and received into the ministry of The United Church of Canada, and installed as Professor of Old Testament Literature and Exegesis. He delivered his inaugural lecture. Rev. Professor C. D. Jay was inducted as Assistant Professor of Philosophy of Religion.

Principal Installed

Rev. Elias Andrews was installed as Principal of Queen's Theological College, Kingston, during the sessions of the Annual Conference of the Theological Alumni Association. The Kingston Presbytery was in charge. *Rev. W. F. Banister* gave the Chancellor's Lectures on "The Preacher Among the People."

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Death Notices

Because of space limitations our present policy is to publish Death Notices only in these columns. These should reach us without delay.

REV. WILLIAM DONALD McINTOSH died at the South Waterloo Memorial Hospital, October 18th, 1955, at the age of 73. He was born in Chesley, and entered the ministry of the Presbyterian Church in 1908. He was an Honour Graduate of Queen's. He served at Nairn and Beechwood, Brucefield, Wingham, Milton, Embro, Stamford, Dresden and St. George. While at Embro, he wrote the book *One Hundred Years in Zorra*, a history of the Zorra Community. He retired to Galt.

Mr. McIntosh is survived by his widow, the former Mina Nicholson, and three sons: Grant at North Bay, Bruce in Chicago, and Lawrie in Toronto.

YOUR CHRISTMAS LIST

THIS is the time for making and reviewing Christmas lists, for selecting appropriate cards for friends and deciding on gifts for loved ones. I wonder if you have forgotten one special name.

As a gentle reminder, let me recall the story of Marcia's birthday. Marcia was a little girl who was fond of getting Christmas presents, but not much given to forethought for other people. Well, on the eve of Christmas she had a horrible nightmare. She dreamed that it was the morning of her birthday, and that, when she came down for breakfast, she found the members of her family exchanging presents and calling out happily to one another, "Many happy returns of Marcia's birthday." But they all seemed quite oblivious to her presence, and there were no presents for her. It was too much for Marcia. She broke down in tears—and awakened.

Christmas is Christ's birthday. Is His name on your Christmas list? Or will He be the forgotten Presence?

Our Church is now distributing tens of thousands of Christmas envelopes. They are not for the odd dime or quarter that mean nothing to you. They are for your gift to Christ, expressive of your joyous remembrance of His birth and life and saving grace. The assembled gifts will be devoted to ministries to the souls and bodies of needy people; for how else can we give to Him? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Regardless of what we may or may not have contributed through the Missionary and Maintenance Fund this year, let us everyone make a special Christmas gift.

The following comparative statement by Conferences indicates how much is required even to equal last year's givings. Our need ($5,000,000) requires a 16 per cent. increase.

	Total 1954	To Nov. 30, 1954	To Nov. 30, 1955
Newfoundland	$ 61,995.81	$ 25,428.34	$ 26,325.04
Maritime	388,055.19	242,137.73	264,345.57
Montreal and Ottawa	481,381.19	317,709.82	339,552.54
Bay of Quinte	346,977.63	208,156.38	217,271.12
Toronto	894,418.87	604,929.32	641,981.53
Hamilton	593,082.08	402,185.88	434,802.85
London	542,912.24	335,762.00	341,573.86
Manitoba	265,944.75	169,019.12	178,174.28
Saskatchewan	227,679.42	141,912.40	142,049.30
Alberta	245,357.60	165,342.65	172,529.64
British Columbia	240,605.18	174,990.79	200,494.76
Donations	21,433.90	11,423.05	14,665.24
	$4,309,843.86	$2,798,997.48	$2,973,765.73

V. T. MOONEY, *Treasurer.*

MR. GEORGE THOMPSON, Lemesurier, Que., died October 11th after a short illness following an accident. Elder in the church and treasurer for forty years, he was also Presbytery representative on several Conference committees and lay delegate to General Council. He was Mayor of Leeds Township for 18 years and served for 30 on the Council. He is survived by his wife Mabel (Hall), a daughter Joy, Mrs. Murray Nugent, a son, Dr. Lloyd Thompson, and five grandchildren.

Corrections
London Conference Minutes

Rev. Cecil M. Jardine, Morpeth, Ontario, is Secretary and Statistician of the Kent Presbytery.

Rev. H. B. Parnaby, Chatham, Ont., is retired supply of Sprucedale Church, Kent Presbytery.

Rev. Alfred Yeoman is retired assistant of Ingersoll United Church, Oxford Presbytery.

Annual Meetings

Because of the heavy demands on our space, we are asking that churches DO NOT send to THE OBSERVER reports of Annual Meetings.

* * * *

Ottawa Centre of the Canadian Council of Church Organists held its second annual Festival in Chalmers Church, Ottawa, Ont., before a large congregation. Fifteen choirs from churches of many denominations joined in a memorable programme of Hymns of the Church Year.

Wanted

A small northern Ontario Church would like to obtain a pulpit runner and a communion table runner. Has any congregation used ones they would be willing to present or sell? If so, please communicate with Rev. Gordon Smyth, 100 Summerhill Avenue, Toronto 7, Ontario.

Publishing House Notes

Christmas Greeting

Publishing House Officers, Managers and Staff wish all readers and customers a very Merry Christmas and a Happy New Year.

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APPLICATIONS are requested for the position of Organist and Choir Master of Central United Church, Sault Ste. Marie, Ontario. Four-manual Casavant Organ. Please state age, experience, qualifications, and remuneration expected. Address all applications to the Church Office, 160 Spring St., attention of Music Committee.

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Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

First Church United, Brandon, Man., will be vacant after January 1, 1956. Interested ministers write to Mr. H. G. Wedge, Secretary, Pastoral Relations Committee, 636 22nd Street, Brandon, Manitoba.

Turin - Botany United Church will require a minister after the last of June, 1956. Interested ministers please write James W. Gardiner, Secretary of the Pastoral Relations Committee, Thamesville, Ontario, R. R. 3.

Glenboro United Church, a two-point charge, requires the services of an ordained minister commencing July 1st. Write to Duncan McKay, Glenboro, Manitoba.

St. Andrew's United Church pulpit in Hemmingford, Que., is now vacant. Interested ministers please write to Lynwood Cookman, Secretary Pastoral Relations Committee, Hemmingford, Que.

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